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He who, by causing pain to others, wishes to obtain pleasure himself, he, entangled in the bonds of hatred, will never be free from hatred. —DHAMMAPADA.

THEOSOPHY

Vol. XXIII April, 1935 No. 6

AFTERMATH

IV

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us.

There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

—*Ecclesiastes,* I, 9-11.

NO more than Jew or Christian have Theosophists kept in mind the law of Karma, of recurrent cycles, of reincarnation, of the persisting Self "from whom come memory, knowledge, and also the loss of both." The two horns of existence which we name a "dilemma" are also the poles of Isis, goddess of Wisdom. Tossed back and forth between the horns of outer and inner circumstances, men are "ceaselessly self-deceived" into the futile task of attempting to reconcile the "pairs of opposites," and so, seldom rise above them into the clear atmosphere of the Law under which both good and evil effects can be traced to their creator, their hapless creature—Self, still victim of its own *Mayas* or mind-images. The course of the Theosophical Movement is a demonstration of the "dangers of the lower *Iddhi,*" the "psychical powers latent in man" as a human being, but capable of being aroused to an intensity which, conquered, make him a Disciple, but which, "ruling instead of being ruled," drive him head-long to every species of excess. What the ordinary man only experiences in dream, in delirium, in insanity or intoxication while incarnate, becomes with the medium, the mystic, the "sensitive" and the "psychic" a "reversion to type"—spiritual atavism, in short.

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[1]Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors, THEOSOPHY.

Theosophists of all men should recognize that they have reached the "mid-way point of evolution" in their present incarnation—that point where they are "in opposition" (exactly opposite) to that point in the Great Cycle called the "Third Race" when the "incarnation" of the "mind-born sons" occurred. That crucial point in the Great Cycle has its Individual correspondence in the "*birth* vision" of the reincarnating Ego. But its "opposite, the crucial point in the present Great Cycle called the "Fifth Race," has its correspondence in the "*death* vision" of the individual Ego. When the "psychic powers" of the living man are roused to "concert pitch," it means that the normal barriers between states of consciousness are dissolved, "the circle pass-not" of ordinary human existence can be crossed. What does this imply?

Patanjali, greatest of all psychologists, has answered in his *Yoga Aphorisms:* either "Spiritual Clairvoyance," or—"meditation with a seed." In one case a Buddha, a Christ, an *Arhat;* in the other a Saint, a Seer, a "Yogi" whose subjective visions become for him the only "reality." Human history and tradition contain abundant examples of both. Average mankind has never understood either, and therefore has continually mistaken the one for the other. Great Teachings come from the first class, all religions and religious sects from the other. History is replete with the record of those who, after the departure of a great Teacher, succumb to the delusion variously called "the second Coming," the "second Advent," Chiliasm, and the Millenium. Its victims are those who, while alive, have been absorbed in one or another of the states which normally bind men only after death—a form of "concentration" unrecognized in modern pathology and psychology, and to which true Occultism holds the only key. Hence the gravity of the warnings of H. P. B. and Mr. Judge on this vast subject—warnings which those most in danger almost invariably failed to heed.

The philosophy and ethics of Theosophy, their *intelligent* application in daily life, the study and work, the self-discipline which all men ought to practice, and which every man could pursue as a training in the "first Object"—this has proved as little inviting to the would-be Theosophist as to the average layman. The "third Object" has been the "dazzling flame of the *night* lamp" which has lured all too many "unwary moths" into the "viscid oil" of the "Great Ensnarer, *Mara.*" There have been, and there will be, many Annie Besants as the cycles roll their rounds. Yet any ordinary mind could see and should see that if Mrs. Besant and her satellites were *Arhats,* as she proclaimed, then H. P. B., her Masters and

her Theosophy, were but a gigantic delusion; conversely, that if the great Messenger is a true Teacher in the Mysteries, then Mrs. Besant and the rest are anything but true Disciples. The idea of Karma and that of any species of "personal God" can never be reconciled.

Great numbers of Theosophists, harassed, wearied, discouraged by the procession of these resurrections of the "ghosts of the past," have lapsed into inertia, leaving the Movement to the undisputed possession of its incarnate *Skandhas;* others have succumbed to the "broad and glittering path" of the pseudo-occultists; a few only have fought on as best they knew against the recrudescence of the "ancient enemy of mankind." Much may be learned from the observation of the course of Mrs. Besant in opposition to that of H. P. B. and Mr. Judge; so, much could be learned by students of today in following up the reaction of the members to the revelations of the controlling "occultists" in the various theosophical and off-shoot mystical bodies.

In 1925 the total membership in Mrs. Besant's Adyar Society was, according to the official figures in *The Golden Book of the T. S.,* just over 41,000. That was only ten years ago. During these recent ten years over 60,000 new members have been gained, yet the existing membership is only approximately 31,000—10,000 less than at the time of the "Jubilee Convention." What has become of the other 70,000? A few have died, but the great majority has dropped out, lured by other pseudo-teachers and pseudo-teachings. Here and there one and another has profited by the experience gained and has turned to true Theosophy. Upon the alliance of these real students, within and without the various societies, must rest the future of the true Theosophical Movement. Isolated, hampered by associations with the false, their course is a difficult where not a tragic one.

The reaction within the Adyar Society to Mrs. Besant's Second Adventism has been shown in the rope of sand disclosed by membership figures. It is also disclosed in the fate of the "Order of the Star." From a membership of 100,000 at the time of the Ommen Congress in 1925 it had already shrunk to approximately one-fourth of that number when "Krishnaji" cut the Gordian knot by dissolving it and by repudiating the whole "inspired" program so elaborately heralded by Mrs. Besant and Mr. Leadbeater. Figures have never been authentically given of the "Liberal Catholic Church" but it is certain that its activities have shriveled into insignificance from the blatant claims and pretensions of ten years ago. The "World University" has moved to some other "world" in-

deed—as innocuous as the Point Loma "Theosophical University," its Tingley predecessor. The "World Mother," "arhat" Rukmini Arundale, proclaimed by Mrs. Besant as the "feminine" counterpart on earth of the "King of the World" for whom Krishnamurti was to be the "chosen vehicle"—that "World-Mother" episode is now tactfully forgotten in "arhat" circles, along with a dozen-and-one other exhibits launched by "arhats" Besant and Leadbeater. It is more than probable, on an actuarial basis, that not more than 10 or 15 per cent of the present membership in the Adyar society have been in it for ten years. Judging from the published literature of the books and magazines issuing from that source, it is certain that not a single one of its "authorities" has any more knowledge of real Theosophy than the Patristic writers had of the real mission and message of Jesus.

In only two quarters have there been continuous efforts to make head against the current of psychism begun in 1895 and now a maelstrom in the Adyar society. What may be called the negative opposition to the Adyar society leadership has centered in Dr. H. N. Stokes of the O. E. Library *Critic*. Like a "sea-lawyer" among the crew of a mismanaged ship, Dr. Stokes has retained his membership in the Adyar society while diligently striving to provoke a "mutiny" against the disastrous course taken. In his *Critic*, number after number, has been published authentic information in the nature of exposure of the many Adyar schemes. While purely iconoclastic, the *Critic* has none the less opened the eyes of many to the iniquities perpetrated in the name of Theosophy. Students of the "second Object" will have noted the parallelism between the writing and work of Dr. Stokes and that of the "fiery Tertullian" in the early history of the Christian churches. Tertullian, capable only of doing scavenger work, was unsparing in his denunciation of the "psychics," as he called them, then dominating the church at Rome and, during his life-time, almost the only one among the Church bigots, fanatics, and partisans, who had the courage and ability to check in some degree the excesses, morally and religiously, prevalent in his day among those who claimed Successorship to Jesus. Dr. Stokes course can be understood in both its virtues and its defects by observation of his own theosophical history. Deceived and betrayed by his trust in one of the earliest of the pseudo-occultists who had "set up shop" on her own account, Dr. Stokes engaged in prison-reform work and transferred his theosophical allegiance to Leadbeater and Mrs. Besant. Disillusioned again, he thought to see in Mrs. Alice A. Bailey a great occultist. Once more his eyes were

opened to the negative truth, "all is not gold that glitters." Since this discomfiture Dr. Stokes has been more bent on exposing the false than finding the true. The pages of the *Critic* are a sort of theosophical "rogues' gallery," but the miscellany of literature continually advertised affords as little aid to true theosophical education as the "finger-print" records which comprise the bulk of the text of the magazine itself. As a study in Karma, the *Critic* is an informative example of the "law of correspondences:" the attempt to "reform criminals" in one direction has its analogue in the effort to punish criminals in the other.

The only other opposition to the Besant-Leadbeater subversion of the Adyar society has been that carried on in the *Canadian Theosophist,* the official organ of the originally "Canadian Section" of the Adyar T. S., now designated as "The Theosophical Society in Canada." The editor of the *Canadian Theosophist* from its commencement has been Mr. Albert E. S. Smythe, the General Secretary of the Adyar T. S. in Canada.

Mr. Smythe's theosophical career has been a valuable one in many ways and when properly appraised is an index or "log" of the difficulties besetting the voyage of the theosophical ship itself, a personification of the troubles facing every member of its "crew." After the death of Mr. Judge, Mr. Smythe accepted, as did practically the entire membership, the "Succession" of Madam Tingley. The disclosures of the ensuing two years were more than enough to convince Mr. Smythe along with many others of the colossal blunder perpetrated on the members. He retired from the Tingley "Universal Brotherhood and Theosophical Society," and in a small publication of his own, the *Lamp,* continued for a number of years to throw almost the only gleam of light across the stormy waters of contention between the Adyar and Point Loma societies. He continued unabated his activities in the Toronto Lodge, then as now by far the largest Theosophical body in Canada.

After the death of Col. Olcott, Mrs. Besant in assuming the mantle of President in addition to her hegemony of the "E. S." in the Adyar society, came to Europe and America, both to strengthen her position among the Western members, and to propose a "fraternization" of her own devising to the various independent and quasi-independent theosophical societies and groups. Whereas, after the American "secession," as Col. Olcott called it, he and Mrs. Besant had been instrumental in enacting that no one could become a member of the Adyar society and at the same time be a member of any other theosophical body, a rule strictly enforced during the

remainder of the Colonel's life—Mrs. Besant now offered to receive into the Adyar fold Lodges or individual recalcitrants with "no questions asked" as to former affiliations or convictions. Imbued with the desire for theosophical fraternity and the hopes bound up therewith, the Toronto Lodge which had received its original Charter prior to the disruption of the Parent T. S., resumed its place as a recognized Branch of the Adyar T. S. Mr. Smythe as President of the Toronto Lodge, as General Secretary of the "T. S. in Canada," and as editor of the *Canadian Theosophist,* thereby entered upon a role that by its very nature forced him into a compromise course. He was bound in honor to live up to the moral obligation of his several official duties, while at the same time he retained his convictions as to the Theosophy of H. P. B. and Judge. At no time did he have, nor could he have in these circumstances, any sympathy with or belief in the pseudo-theosophy everywhere being promulgated and accepted among the members at large.

To steer a consistent course in such conditions was a manifest impossibility. Mr. Smythe made no concealment of his own convictions and so from time to time expressed them unmistakably, both as to what is true Theosophy and as to fraternity among theosophical bodies. Thus the contents of the *Canadian Theosophist* were a mixture of Jordan and Dead Sea waters as unpalatable to "straight Theosophists" as to the "psychics." Every effort was made to unseat Mr. Smythe, but the Toronto Lodge, at all times the controlling factor in the "T. S. in Canada," supported him throughout. He finally became such a "thorn in the side" that the Adyar rulers, not deeming it politic to "expel" him and his adherents, as had been done with Mr. Martyn and his Sydney, Australia, adherents, and as had been done earlier in the case of Dr. Rudolph Steiner and the "German Section"—the "General Council" officially gave the "loyal" Canadian members direct affiliation with Adyar instead of with the Canadian section or society.

When, then, the Ommen and "Jubilee Convention" following, with their "superhuman kingdoms" and their very human "arhats" as the earthly counterparts of the "King of the World" and his modern Olympian family of gods—when this heavenly-earthly deific nebula assumed the cometary stage, Mr. Smythe, having himself two foci of devotion, was of necessity forced into a similar elliptical path. No more than Adyar could he be true to both the "Blavatsky tradition" and the Besant-Leadbeater revelation. Hence, the pages of the *Canadian Theosophist* mirror for the ensuing years the "double refraction" of the human mind. There are today very many

Theosophists who long for "fraternity" and who think the road to the coveted goal of "universal brotherhood" lies in some kind of compromise of the true with the false. The syncretism inherent in such vain hope is well illustrated in the fortunes of the "T. S. in Canada," which has not only made no headway but has lost ground in the ten years last passed; and in the contents of the *Canadian Theosophist*. The genuine constructive knowledge of true Theosophy and of Theosophical history possessed by Mr. Smythe and other sincere and able workers in the "T. S. in Canada" have served but as a feeble dam against the torrent of psychism in the Adyar society at large. They could not be consistently advocated without also consistently opposing the enemy forces in command of the very society to which they were bound hand and foot by membership and by office.

It is not possible here to do more than indicate the mistaken strategy and tactics which would at one and the same time wage war for what is regarded as the True, and still remain in any species of alliance with what is regarded as the False. It is this all too common error of human nature which is the real "substratum and support" of the traitor, the pseudo-leader, and the malingerer. Every student of the great mysteries of human nature needs to observe their manifestations in the light of the firmly established principles of Theosophy. Without an education in these principles the lessons of theosophical history remain largely unlearned, and the would-be Theosophist must rely on the unstable perspectives afforded by his individual and personal experiences on "the field of battle." Only brief extracts can here be given illustrative of the bewilderment and confusion inseparable from the equivocal course which divided allegiance compels in all conduct, and most of all on the path of true Theosophy or Occultism which admits of *no compromise*. That which tempts to compromise between true and false is that which leads to equivocation, to the destiny of betrayer or betrayed. There is, and there can never be, compromise or quarter between true Occultism and "the lunar path." Read in this light, the *Canadian Theosophist* reproduces the frame of mind of *Arjuna* "between the two armies," as pictured in the opening of the *Bhagavad-Gita*. Mr. Smythe's "despondency" appears in the *Canadian Theosophist* for April, 1924, in a review of the then just-published *Mahatma Letters to A. P. Sinnett:*

> "A study of these Letters will indicate how far the majority of the members of the Theosophical Society have strayed from the original conceptions of the Movement. Chief of all these

errors is the insistence upon a leadership which was never authorized and an apostolical succession which is mythical. The result of this, whether intentional or not, has been that a vast Apocrypha has grown up which has submerged the original instructions which are now relegated to top shelves and locked cupboards when they are not prohibited altogether, . . ."

In the next number, under the title "Democratic Principles Neglected," is the following:

"The greatest virtue in the minds of many members of the Theosophy Society to-day is loyalty to a leader. This is wofully wrong."

Another article in the same number remarks upon the cross-currents within the Adyar T. S.:

"During the last twenty-one years the marked divergence from the early policy and teaching of the Society and the Secret Doctrine has been notable. . . . And many of the earlier members have been unable to adapt themselves to the change, nor even to accept with tolerance, as they should, a situation which involves nothing more than a change of mind on the part of some prominent members of the Society—a change to which they are entitled without criticism or fault-finding—and a response from a different type of mind than had formerly been appealed to."

In the November, 1924, number, at which time Mrs. Besant was up for re-election to the presidency, the *Canadian Theosophist* comments, over Mr. Smythe's initials, as follows:

"There are two obstacles to the progress and development of the Theosophical Society. . . . The spirit of centralization still persists. . . . The weakness of the local lodges everywhere is a testimony of the danger of the centralizing spirit whose influence still draws members to look for help from afar instead of finding it within themselves. . . .

"The real difficulty in the T. S. is the fiction that the E. S. has no official connection with it. . . . As soon as . . . Mrs. Besant, the head of the E. S., became also the head of the T. S., there could no longer be maintained the independence of interests necessary to the wholesome existence of each . . .

"The E. S. now demands implicit and unthinking obedience from its members. Those who cannot yield this are expelled. . . .

"There is no adequate successor to Mrs. Besant in sight. She may not be all that is wanted, but she is miles ahead of any present possible substitute. The people who arrange these things around headquarters cannot be trusted to display the commonsense or the perspicacity that might be desired or expected in the circumstances, if we may judge by the last occasion.

"When Col. Olcott died there was no one but Mrs. Besant to follow him. With infinite fatuity some of the psychics got together and staged a revelation, the very last thing that was

needed . . . it serves to show what would be done by partisans, if it was felt to be really necessary to support a candidate by 'occult' displays. Hordes of psychics could be got to testify to the apostolic character of this, that or the other aspirant to office."

Mr. Smythe could scarcely have been unaware that Mrs. Besant herself was the chief in the "infinite fatuity of the psychics" who staged the "Adyar manifestations" at the time of Col. Olcott's death in 1907.

In April, 1925, under the title "Our Index Expurgatorius," Mr. Smythe mentions *The Theosophical Movement,* and the photographic reprint of *The Secret Doctrine,* both then just off the press, and remarks:

"This is another volume for the Theosophical Index Expurgatorius which the great high Leaders on the physical plane are preparing for the suckling Theosophists who come under their care. We are progressing rapidly, and fortunately in two opposite directions. The Index Expurgatorius now in course of preparation will be the best guide that real students can have to the really valuable literature of the Theosophical Movement. The facsimile edition of the Secret Doctrine . . . is another waymark."

In June, 1925, the leading article is devoted to a long review by Mr. Smythe of *The Theosophical Movement.* He says:

"After reading the more or less anonymous work, 'The Theosophical Movement'. . . and finding it of vast interest, there is nothing to be done but to recommend it to those who may be concerned and are unprejudiced. . . .

"There is no doubt this book is the most complete of any record of the Movement that has been produced up till now. . . .

The October, 1925, number contains notice of the refusal of the "T. S. in Canada" to subscribe to the mergence of the society in Mrs. Besant's "World Religion." The next number of the *Canadian Theosophist* contains Mr. Smythe's "Address at the Jubilee Celebration" held by the Toronto Lodge on November 17, 1925. The Address rehearsed in brief the lamentation of a theosophical Jeremiah:

"Then H. P. B. died. And then Judge died. And worse still a great many of the leading members began to have views of their own, quite different from the things that we had been told and which we read in the Secret Doctrine. New prophets and teachers arose every few months, and gathered a following. . . .

"So it came to pass that the elder students who had been banded together gradually died or left the Society or drifted away until . . . only one [Mrs. Besant] and she the youngest in the Society and the least acquainted with H. P. B., now remains in it. And she has just proposed that we should give up all that

> we have striven and suffered for and betake ourselves to the golden idols of the past.... Those who were not content with what H. P. B. left behind her for our instruction but sought out new instructors with a different message, could never have been very deeply-grounded in the Wisdom-Religion....

In December, 1925, the Canadian Theosophist notes the November number of the *Theosophist,* filled as we have seen with the Ommen revelations. Mr. Smythe remarks editorially:

> "This November issue should be read and preserved by all members... in order to keep in mind the range of tolerance which the Society embraces."

In January, 1926, Mr. Smythe protests over his initials that "Mrs. Besant and Mr. Jinarajadasa have violated" the principle of neutrality in trying to force their "World Religion" on the T. S. In another article he says:

> "Theosophy teaches one thing and sacerdotalism and Hierarchialism another. We know where Mr. Leadbeater stands, and we know where Mrs. Besant used to stand. We are all of us, and the whole Theosophical Society, facing a cycle of extremely bad Karma. Shall we face it bravely and truthfully, or shall we run away from it?"

In March, 1926, Mr. Smythe asserts that there are but two tenable views of Mrs. Besant's course: "the claims are valid, or, Mrs. Besant is herself the victim of illusion. The analysis of why these claims 'do not ring true' will not be undertaken now. Later this may be done if deemed desirable." In another article Mr. Smythe continues:

> "It is out of no disrespect that one takes the ground that Mrs. Besant may be mistaken....
>
> " 'The Coming of the World-Teacher' sounds like Mr. Jinarajadasa, Mr. Leadbeater and the seance room, the medium and the speaking trumpet....
>
> "... we may be sure that the Mrs. Besant of 1891 is no longer present with us."

In still a third article Mr. Smythe says:

> "... nothing can be clearer than that the ideals of 1891 are not those of 1926. Madam Blavatsky the patron of a Messiah and preaching in a Liberal Catholic Church pulpit is inconceivable, but Mrs. Besant who claims to be her successor accepts both responsibilities."

In the number for July, 1926, Mr. Smythe gives a brief review of Mr. Jinarajadasa's *Golden Book:*

> "It is a most creditable production considering the difficulties under which it was produced, including the loaded dice which affects some phases of the history.... There is, of course, a great deal about the charges brought by Mrs. Besant against Mr. Judge, but there is nothing said about his having been a

> chela of fourteen years standing on the testimony of Madam Blavatsky, nor of his authority to convey messages when the Master desired him, nor of Mrs. Besant's admission that the messages were genuine messages but had been conveyed in a manner different from that which she had thought.... It would be interesting to know on what evidence it is stated that 'some months before his death, Mr. Judge had appointed, as the head of his E. S. T. in America and Europe, a person who was utterly unknown to most of his followers. This was Mrs. Katherine A. Tingley.' A great many people would like to see that evidence. Mrs. Tingley would be delighted to publish it herself."

From month to month the *Canadian Theosophist* continued to publish protests in similar fashion, alongside articles duly "orthodox" from the Aydar standpoint, and others highly derogatory to the bona fides of Mr. Judge and H. P. B. It does not appear that the course pursued by Mr. Smythe produced any real obstacle to the complete perversion of the society to the Adyar program. Mrs. Besant undertook a lecturing tour and in due course arrived at Toronto where she met Mr. Smythe and other Canadian members who were apparently "reconciled."

The weakness of Mr. Smythe's course lay, unavoidably, in his continued devotion to the "Society" regardless of its having been converted into a machine for revelations and policies to which he could but be at heart opposed; in his continuing to hold office and membership in such circumstances; in his ideas of "tolerance" and "fraternity." His theosophical attitude and policy in the face of the great betrayal of what he himself regarded as the true teachings and the true teacher—all this has been the characteristic of many members of the various societies, who have either remained supine or have contented themselves with "luke-warmness" in the great struggle between the contending forces of the Movement. Any student can easily compare such a course and its sterile resultants with the fruits of the path taken by the United Lodge of Theosophists.

The three "twilight years" following 1925 made clear, on the opposing sides alike, the definite and irreconcilable nature of the conflict within the Theosophical Movement. Within the Adyar society all the elements alien to the plans and "revelations" of "neo-theosophy" were placed in a position where they had to remain passive or were forced out of the society. The parasite growths continued to flourish unabated to the death of Mrs. Besant and Mr. Leadbeater, the election of "arhat" Arundale to the presidency of the Adyar society, and the promulgation of a fresh crop of promises to the faithful.

OPPORTUNITY AND RESPONSIBILITY

WITH opportunity goes responsibility. Both are Karma, its manifestations, its applications. Opportunities are made and responsibilities are assumed by beings according to knowledge and power, in whatever degree. Most people are really capable of creating more opportunity and assuming more responsibility than they think they can or do. With persevering effort and steady accomplishment opportunities increase and capabilities grow and expand.

All Soul growth and evolution is through opportunity and responsibility. Even the delinquent must overcome their defects through such ways and means. How absurd, then, to shut up a man in prison only to rot and decay, thereby to become more handicapped and more a burden than ever before. To execute him is still worse; for the Soul cannot be killed, and just so much worse Karma is made to raise havoc in realms mental and moral as well as psychic and physical. With the idea of justice is too often associated the idea of human retributive punishment—"an eye for an eye and a tooth for a tooth." This is the outcome of the personal God idea in some shape or form, and not of the one universal Deity. So, people will foolishly speculate on the different kinds of punishment they think should be administered. It is really presumption to assume to punish others. It is also hypocrisy and conceit, however subtle, for the Law takes care of that; life itself brings punishment or reward severe and sufficient enough without human beings deliberately adding to it. All merely "human" punishment would surely disappear were people to live in accordance with the understanding that the one Supreme Law of all Life brings to each the exact consequences of his own actions, however short or long the time, for all effects begin in the causes set up by the being, and the operation of law brings about the due compensation.

This is neither fatalism nor superstition. "The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not therefore Karma that rewards or puunishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them." Hence, for man to take the law into his own hands is a sacrilegious presumption. Human Law may use *restrictive* not punitive measures.

Give the bad or deficient Ego the education needed, provide where possible the opportunity for constructive and useful work with nature, help and guide wherever and however it may be done rightly, and the development of healthy mind and heart and whole nature will proceed naturally. Cramped, distorted and crooked natures thus may become straightened, thus expanding and grow into better and finer natures potent for good in life as they should be.

Many attempts to do this have been made, but none ever succeed or can ever succeed unless founded on spiritual knowledge, perception, understanding. It is the use of what spiritual knowledge one has that creates opportunity and is the basis for responsibility. Like the plant that grows in the sun, the air and rain, drawing sustenance from resisting earth, so, mutual or united and reciprocal aid, help, and work, given in the light of spiritual knowledge, by the very fire of that knowledge stimulates growth of Soul; while self-induced and self-devised effort is the force from within that propels evolution forward and onward, is the means of creating opportunity, is equally the means of assuming any and all responsibility.

The man deluded by ignorance thinks he can use opportunity without responsibility; he thinks he can limit or deprive others of opportunity; he thinks he knows all about the responsibilities of others and that he can do another's duty without danger. He may even think with regard to others that he can push them into harmony. This does not mean one cannot or may not do what another does or may do, nor that he is to be kept from doing so, but simply that no one can do what is specifically another's work, duty or task for him, however much he may help. There is a vital distinction—for it is often a fine line that marks the difference between doing another's duty and helping; yet it is this very distinction that every true Theosophist, and every sincere lover of the human family, has to learn to make. Does it depend on higher motive? Yes, but not on motive alone. Does it depend on knowledge? Yes, but not on knowledge alone. It depends on both. That teaching, that precept and example which helps another to avail *himself* of opportunity, to assume his own rightful responsibility and perform his *own* lawful and highest duty, is the truest kind of help there is.

THE "LIGHTING-UP" OF MANAS

NOTE.—So many questions have reached us on the "lighting-up" of *Manas,* that we are glad to give publicity to the following connected statements on the subject, with appropriate references, as prepared by an earnest and thoughtful student of the *Ocean of Theosophy* and the *Secret Doctrine.*

Editors THEOSOPHY.

THE wonderful story of the Lighting of *Manas* captures our imagination; its mystery impels us to study closely each detail that has been given out, using intuition and analogy in developing a vital picture of the occurrence.

We learn that the Monad is present in every particle of Space—in every manifested form. "The Vital Fires are in all things, and not an atom is devoid of them."[1] Without the Monad no evolution is possible.[2] At first, involution necessarily preceding evolution,[3] the Monad is involved in the lowest form of matter, the mineral,[4] where on account of its inconceivable fineness its evolutionary effect on matter—the opposite pole from Spirit—is very slow; it required billions of years[5] to work up matter through the lower kingdoms, mineral, vegetable, animal, till a body was developed, superior to the animal's; beyond that it was impossible to proceed, unaided,[6] for the Monad (Atma-Buddhi) is unconscious on this plane.[7] An intelligent consciousness was needed for further advance, a principle between the Monad and the animal nature, to serve as a vehicle of spiritual influence. For there was a gap below Buddhi which it could not cross of itself.[8]

The mindless man had come to the position where no further evolution could occur till this gap should be filled. He had received a dim consciousness in the early Races,[9] a primitive and weak spark of intelligence from higher beings, but no *self*-consciousness, no sense of moral responsibility. He could communicate with his fellows through a kind of thought transference, but was as irresponsible as the lower animals.[10] Manas, the Thinker, was merely a germ; the principle was latent, potential.[11]

The early Third Race "men" were not all developed to the same degree; some of them had come to the point where they were ready for the next evolutionary step; some were only half ready; and the rest were mere animals of a superior form.[12] It is at this stage that the third stream of evolution comes to our notice.[13]

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[1] *Secret Doctrine,* II, 267.
[2] *Ocean,* 53.
[3] *S. D.* I, 183.
[4] *S. D.* I, 246.
[5] *Ocean,* 19.
[6] *S. D.* I, 247.
[7] *S. D.* II, 123, note.
[8] *S. D.* II, 102-3, 241.
[9] *S. D.* II, 164-5.
[10] *S. D.* II, 198-9.
[11] *S. D.* II, 267.
[12] *S. D.* II, 168.
[13] *S. D.* II, 241-2.

We have followed the physical evolution from the mineral up to the mindless man; the Monads, spiritual entities, were buried in the physical forms, for only through their presence could physical evolution take place; as matter was all this time becoming more and more dense, the Monads were being more and more involved in it, so that they were going down, as form and texture were going up.[14] This third stream is the intellectual, the gift of self-consciousness to the "mindless men," by means of which matter is raised, the Monad liberated, and in connection with both, the intellect developed.[15]

The Sons of Wisdom, advanced entities, (known also as the Sons of the Flame, Fiery Dhyanis, Agnishwattas, Solar Pitris, Radiant Archangels, Dhyani Chohans, Fire Devas, Rudras, Kumaras, the Virgin Angels, the Divine Rebels,—indeed, "There are a hundred appellations of the immeasurably mighty Rudras,"[16] who had won self-consciousness in other worlds of former Manvantaras,[17]) had still some Karmic debts to pay,[18] which they accepted willingly and courageously,[19] by coming down to the newly evolving humanity on earth, and incarnating there in the mindless men.[20] The time had come for Manas to plunge into matter and gain the necessary experience in it, by beginning its karmic duty of lifting up matter towards Spirit, its opposite pole, thereby freeing the involved Spirit, and progressing with Spirit and matter till it should transform the "finite into the infinite, the transient into the Eternal and Absolute."[21]

This third evolutionary stream is the Host of the Manasaputra. Some knew that the bodies of the least developed of the mindless men were neither ready nor suitable for their use, so they spurned them, leaving them to become the Narrow headed, destitute of higher knowledge till the Fourth Race.[22] Incidentally, they delayed too long, and thereby generated a new and terrible Karma, which is not yet paid off.[23] The Dhyanis turned from those who were half ready, projecting only a spark, which thereafter "burned low." When they looked at those who were ready, " 'In these shall we dwell,' said the Lords of the Flame and of the Dark Wisdom."[24] They entered these forms, so filling up the gap between the higher and the lower principles of man; and by reason of their fiery nature, kindled the germ of Manas in them; and, moreover, added to them the flame of their own minds.

Thus the Lighting of Manas was a double process;[25] not only did

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[14] *S. D.* I, 181, 247.
[15] *S. D.* I, 242 note; II, 161.
[16] *S. D.* II, 182.
[17] *S. D.* II, 167.
[18] *S. D.* II, 79-80, 93-4.
[19] *S. D.* II, 246.
[20] *S. D.* II, 198.
[21] *S. D.* I, 181.
[22] *S. D.* I, 192; II, 161.
[23] *S. D.* II, 228.
[24] *S. D.* II, 161.
[25] *Answers,* 91; *S. D.* II, 80.

the Manasaputra incarnate bodily in the mindless men who were ready, they also by their contact with them lighted the germ of Manas which they already had, and so welded together the Monad and the lower principles.[26]

This use of the Fire symbol is not confined to the Ancient Wisdom; our own use of it is noticeable for we might say, continuing this experience, that in this way the darkness of the mindless men was lightened, their minds illuminated, their zeal kindled, their enthusiasm fired, and their hearts inflamed with spiritual devotion—for it is said that they became the fathers of the future Arhats.[27] And this was only the beginning of the process of enlightenment, for it still goes on wherever, by teaching and otherwise, the message of Theosophy is spread among those who are ready.[28]

When the Fiery Angels entered the bodies of the Third Race men, their Monads were not *added* to those already in the bodies, so that it made two Monads in each body; the Monadic essence is universal; their essence merely intensifies that of the mindless men.[29] The bodies in which the early part of the Host incarnated had been created by the mysterious and divine power called *Kriyasakti,*[30] latent in the will of every man, potent in the men of the early Third Race who, though mindless, were still very spiritual beings;[31] for not till the middle of the Fourth Race, did spirit reach its lowest level, when Spirit and matter were in equilibrium.[32]

It is evident that the Host of the Dhyanis did not incarnate all at once; the process was gradual, as are all processes in Nature. The descending Sons of the Flame did not settle upon the Elect of the Third Race like a flock of birds. There is a period of a few million years between the Lighting of the first mindless men, and the highly intelligent and intellectual *later* Lemurians.[33] The Dhyanis entered the forms as they became ready, generation after generation, each Dhyani thereby becoming at once an "Eternal Pilgrim,[34] and continuing to re-incarnate to this day. By the middle of the Fourth Race every man had received enlightenment.[35]

The symbolic ceremony of the Lighting of Candles is very beautiful in idea and in practice. The first candle symbolizes the One Source of Light, "The Father of Lights, with whom is no variableness, neither shadow of turning." From the One Light all the Dhyanis had received their light, and the many were lighted from

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[26] *S. D.* II, 103.
[27] *S. D.* I, 207.
[28] *Answers,* 91; *S. D.* II, 281.
[29] *S. D.* II, 167.
[30] *S. D.* I, 207, 211.
[31] *S. D.* I, 188.
[32] *S. D.* I, 192.
[33] *S. D.* II, 263.
[34] *Ocean,* 54; *S. D.* I, 268.
[35] *S. D.* I, 184-5; II, 228.

the One. Each as he returned to incarnation brought back the light, and so lighted a man in each family as he entered it. Considering the second interpretation of the experience, each one's candle as soon as it receives the light is able to light that of his neighbor. In this way, if the light were passed on from one to another, the whole world could be illuminated for the reception of the coming Messenger.

We have seen that the Manasaputra spurned the bodies of the laggards of the Third Race; it is added that "they filled the Kama from their own essence."[36] Since they intensified the Kama of those who had no Manas to direct their actions, we can readily see and understand why the "sin of the mindless" occurred, and why the Karma of the Dhyanis is so terrible.[37] This should mean much to us, for we ourselves, advanced enough to be among the few to recognize the Wisdom-Religion, must be some of those very Dhyanis who incarnated, having spurned those who were not ready, and it is we who are now working out the Karma which we generated in those days of our pride and scorn.

[36] *S. D.* II, 161, 241-2. [37] *S. D.* II, 272, 411.

The "Forty-Nine Fires"

The One Life . . . manifests in seven states, which, with their septenary sub-divisions, are the Forty-nine *Fires* mentioned in sacred books. . . .

To man, it gives all that it bestows on all the rest of the manifested units in nature; but develops, furthermore, the reflection of all its Forty-nine Fires in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the "great Mother." The breath of her first principle is his spirit (Atma). Her second principle is Buddhi (soul). We call it, erroneously, the seventh. The third furnishes him with (*a*) the brain stuff on the physical plane, and (*b*) with the Mind that moves it—(which is the human soul.—H. P. B.)—according to his organic capacities.

—*The Secret Doctrine:* I, 291.

WHAT IS BUDDHI?

Some Secret Doctrine Statements

BUDDHI is the faculty of cognizing the channel through which divine knowledge reaches the "Ego," the discernment of good and evil, "divine conscience" also; and "Spiritual Soul," which is the vehicle of *Atma.* "When *Buddhi* absorbs ourEGO-tism (destroys it) with all its *Vikaras,* Avalokiteshvara becomes manifested to us, and Nirvana, or *Mukti,* is reached," *"Mukti"* being the same as Nirvana, *i. e.,* freedom from the trammels of "Maya" or *illusion.* (I, xix).

The Sixth principle in Man (Buddhi, the Divine Soul) though a mere breath, in our conceptions, is still something material when compared with divine "Spirit" (Atma) of which it is the carrier or vehicle. (I, 119).

For Buddhi (the *Anandamaya sheath*) is but a mirror which *reflects* absolute bliss; and, moreover, *that reflection* itself is not yet free from ignorance, and is *not* the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect. (I, 570).

The sixth principle in man—*Buddhi . . . per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. (II, 231, foot-note).

The "Monad" is the combination of the last two "principles" in man, the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the dual soul (Atma-Buddhi), not to its highest spiritual vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has thus been called. (I, 178).

Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa;* and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi. (I, 179).

. . . no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVERSOUL,—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality. (I, 17).

Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of the *upadhi, e. g.,* through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION. (I, 329, foot-note).

Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and the death of the man. (I, 244).

Buddhi . . . is neither a discrete nor an *indiscrete quantity,* but partakes of the nature of both, in man as in Kosmos; a unit—a human MONAD on the plane of illusion—when once freed from the three forms of Ahankara and liberated from its terrestrial manas, *Buddhi* becomes truly a continued quantity, both in duration and extension, because eternal and immortal. (I, 453).

. . . to complete the *septenary man,* to add to his three lower principles and cement them with the spiritual Monad—which could never dwell in such a form otherwise than in an *absolutely latent state*—two connecting principles are needed: *Manas* and *Kama*. . . . The human *Ego* is neither Atman nor Buddhi, but the higher *Manas:* the intellectual fruition and the efflorescene of the intellectual self-conscious *Egotism.* (II, 79).

The *Monad* is impersonal and a god *per se,* albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, Manas, . . . it can have no consciousness or perception of things on this earthly plane. "The highest *sees* through the eye of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of Prakriti (matter) in the material spheres; and so does Atma-Buddhi without Manas. (II, 123 foot-note).

In other words, the two higher principles *can have no individuality on Earth,* cannot be *man,* unless there is (*a*) the Mind, the *Manas-Ego,* to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. (II, 241).

STUDIES IN KARMA

Cycle of Fire

ON THE seventh of September, 1934, the Grace liner *Santa Rita* took fire off the coast of Colombia, making port safely. Next day the *Morro Castle* burned off New York with a horrible loss of life and amid scandalous circumstances. These events exploded a whole train of suspended Karma, as follows:

Sept. 11: Fire in the refrigerating plant of the *Santa Barbara,* in port at New York.

Sept. 12: Fire in the hold of the *Bradburn,* just through the Canal on the way to Japan.

Sept. 13: First, fire in the bunkers of the German freighter *Cassell.* Second, the Norwegian motorship *I. K. Ward* on fire at Gothenburg, Sweden. Third, destruction by fire of a famous California summer resort, Bartlett Springs.

Sept. 15: First, destruction of the Soviet trade office in a disastrous Berlin fire. Second, fire in a Berkeley apartment, California, which narrowly escaped being a major disaster to the congested University of California neighborhood. Third, Chrysler, the famous automobile magnate, lost by fire his yacht, boathouse, and two motor-boats. Fourth, a small fishing boat on the Pacific Coast exploded under unknown circumstances and with unknown loss of life.

Sept. 16: Yacht *Zowie* destroyed by fire at Cambridge.

Sept. 19: *Santa Rita* afire again; fire in engine room of Japanese steamer *Taiyo Maru,* Shanghai to San Francisco.

Sept. 20: *Gerard Klein* burned at Manchester, Pennsylvania; *Anglo-Austrian* damaged by fire at Wallsend.

Sept. 24: Norwegian steamer *Grenmar* on fire off Holland coast.

Sept. 26: Norwegian motor-ship *Estrella* arrived in London with fire in her hold.

Sept. 28: Steamer *Aberhill* on fire at Oran, Algeria.

Oct. 1: Fire in hold of German steamer *Goenigstein.*

September, as we have shown variously hitherto, is the classic month of marine disasters; in this case they were not confined to fire. On the 10th, a large section of the U. S. Navy was engaged in a frantic hunt for President Roosevelt's son, who afterwards came ashore safely; and on the same day six were drowned in an accident on the Mississippi. On the 21st the yacht *Silver Spray*

was reported a total loss after colliding with the *Rio Casma* near St. Johns.

Carrying on in October (as usual) the cycle, on the 10th, claimed two lives in the destruction of the tug *Valiant* at Oakland, California, in a collision, while on the same day two freighters collided off the San Francisco water-front, through a confusion of signals—both accidents happening in the morning.

March and April of 1933 also furnished a remarkable overlap of fire and air disasters paralleling the above one of fire and sea:

March 25th, a six-year-old child burned to death in a flaming house, her aunt being killed by *jumping from a window.* Near Oakland, California, on the same day, a *falling airplane* struck a residence and set fire to it. In the crash and fire fourteen persons were killed and three houses destroyed. On the 28th, the great British Imperial Airways plane, *City of Liverpool, burst into flames in the air,* killing fifteen persons. On the 31st, six were killed in a *plane* wreck, and eight badly injured. (Kansas). On the 5th of the following month, one of the greatest of all air disasters, the wreck of the *Akron* in an *electrical* storm, with the loss of 73 out of 76 men in the crew. Taking off immediately to look for survivors, the airship J-3 dived into the ocean off the New Jersey shore, killing two of her crew of seven.

August 9th, 1931, provided another cycle of air disaster—minus the fire this time. On the same day, an American Airways plane fell in Ohio with the loss of six; a plane fell on Donner Summit in California, and in Pennsylvania a boy was killed and two others injured by the fall of a plane.

June 2nd of 1932 added to the cyclic manifestations with the deaths of nine persons in three burning farmhouses, all in the State of Arizona but not—apparently—connected in any way.[1]

May 31st of the same year, came to pass another odd explosion of "coincidences". In Los Angeles, a pet rattlesnake, a pet rat, a cat and a dog, all sent their owners to the hospital with bites.

To these we must add a series happening one day in December, 1930. At King City, California, a Mr. Hutchenson was burned to death in trying to save his son. At Vacaville, the same State, a woman lost her life trying to save her daughter from a burning ranch home; and in Portland, Oregon, a man was killed saving two small children from electrocution—truly a cycle of heroism.

Almost at the opposite extreme comes a cycle of ludicrous human

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[1]Los Angeles *Times,* June 3, 1932.

folly—but with something more than that behind it. On September 7th, 1934, a business man of Modesto, California, snapped the trigger of an "unloaded" shotgun and blew a hole in the roof of his car. A few hours later he repeated the feat with equal success, this time accomplishing an ample orifice in the floor of his dining room. Twenty-four hours earlier, a politician of the same town, cleaning an also "unloaded" shotgun, removed the end of a sofa from which his two daughters had just prudently departed. At almost the same time, and in the same locality, a prominent oil man was struck in the eye by a shotgun pellet while hunting—victim of some careless unknown.

Also on September 7th, Howard Guilford, a prominent anti-crime editor of Minneapolis, was murdered with a *shotgun* thrust through the window of his car. Was there connection between the ludicrous cluster of carelessnesses in California, and the intentional beastliness in Minneapolis? Perhaps an important one.

The regulation process of determining and fixing a *law* in nature, scientifically speaking, is by observing and cataloguing *repeated* phenomena. The accumulation of information thus acquired has well-nigh done away with the former scientific skepticism regarding the Second Fundamental Proposition of Theosophy—the universality of the law of periodicity; that is, so far as concerns the so-called "regular" processes of nature. For like reasons, the Theosophical beginner does not find much trouble in accepting that Proposition. When it comes to apparent "accidents," however, both the scientist and the tentative Theosophist are apt to boggle at any suggestion of cyclic law; and the vagaries of modern "astrology" in its ascription of such cycles to stellar influences, intensifies the skepticism of the hard-headed.

Yet a moment's thought should indicate that "accidents" possess their casual or irregular aspect simply because of their unexpectedness; an unexpectedness which exists only as a result of non-perception of the causes moving toward that crisis. Such causes of necessity are the logical outcome of chains of happenings extending backward into eternity, and thus in no way are removed from "nature" all-inclusive, or from the sway of whatever basic laws of causation rule that "nature" in general.

The "unexpectedness" of accidents is due to non-perception of the mechanism of causative continuity which lies back of them; and since a major portion of that mechanism is non-physical, it may be a long time before the real "laws of accident" are generally accepted. Yet if the cycles of accident were as carefully catalogued

as are "natural" phenomena, their startling law of periodicity would be irresistibly revealed. Unable to deny the unexplained fact, science would be forced despite itself to seek for causes in new realms. Some day, perhaps, scientists will begin to tabulate accidents, as has been done by some Theosophical observers.

An "accident," in schoolboy terminology, "is when" human beings feel the disastrous impact of forces to which they find themselves in opposition. The classes of "accidents" may thus be listed:

1. "Acts of God." When men, pursuing accustomed occupations, or finding themselves in locations ordinarily safe, are struck by natural forces moving out of their apparently accustomed spheres.

2. Accident by defect, class 1. When injury results from defects in material or equipment which could not have been detected by ordinary care; the "piped" rail which has a weakening inclusion of impurities in its heart, the rope with a hidden defect, the "crystallized" automobile axle.

3. Accident by defect, Class 2. Injury resulting from discoverable defects; careless manufacture or inspection of materials or equipment.

4. Accidents of risk; injuries resulting to stunt aviators, circus performers, soldiers, and the like; accidents resulting from occupations known and accepted as dangerous.

5. Accidents of the human factor, class 1: accidents happening to an individual through careless handling of the forces of nature.

6. Accidents of the human factor, class 2: accidents resulting to one individual from the carelessness of others.

Class 1 accidents often appear haphazard because of our ignorance of a major cycle; *i. e.,* men may be victims of a major natural convulsion which in itself is a regular and natural phenomenon but moving on a cycle so vast that its arc looks like a straight line to a generation of men; such happenings as eruptions, earthquakes, floods, storm cycles. One of the most striking examples of this class was the flood of December, 1933, California, in which over a hundred lives were lost by a flood sweeping down from the foothills over a populated area. A deceptive air of permanence and safety formerly marked the district, due to the closely spaced houses, the paved roads and streets, the trees and shrubs which covered the district, all of which concealed the fact that the whole side-hill had been formed by sand and boulders washed from the mountains in even greater floods of former days. It was not noticed that many houses had been built, and streets laid, in water-courses concealed

by growth only a few years old. At the time of the accident, indeed, an engineer's report in the County archives pointed out these facts and predicted a disaster. It had been ignored for political reasons. Hence, we have here a combination of Class 6 with Class 1. As a further complication, the inevitable flood, due with a certain phase of the long-time weather cycle, was greatly enhanced by the recent burning off of the mountainside shrubbery—another complication of Class 6 nature. In other words, one has here an almost perfect example of the typical natural disaster cycle; a force of nature moving in a long-time accustomed period, ignored because of its long sweep; plus a combination of an act of omission, of irresponsibility and inertia, with an act of definite, careless disregard of nature and the welfare of her living things.

All this produced a focus in which were caught in one sweep a number of individuals who had like disasters embedded in their *Skandhas,* produced by a multitude of varying individual acts but all coming to a point through a mass opportunity offered by nature, and triggered by a double act of definite carelessness. Given slightly different circumstances, and a similar close affinity between these persons, we would have had some cycle of similar but separated accidents like those listed in the fore part of the present discussion. As for instance, given a little different slant of Karmic connections, the nine Arizona persons might have been destroyed in *one* house, or caught in a burning theatre, or killed in a burning plane.

(To be Concluded)

Detachment

To "turn away in horror" is *not* detachment. Before we can hope to prevent any particular state of mind or events reaching us in this or in another life, *we* must in fact be detached from these things. Now *we* are not our bodies or mere minds, but the *real* part of us in which Karma inheres. Karma brings everything about. It attaches to our real inner selves by attachment and repulsion. That is, if we love vice or anything, it seizes on us by attachment thereto; if we hate anything, it seizes on our inner selves by reason of the strong horror we feel for it. In order to prevent a thing we must understand it; we cannot understand it while we fear or hate it.

—*W. Q. J.*

WHAT? HOW? WHY?

THESE simple questions asked so commonly on every hand —by the confiding child, the fault-finding adult, the sincere and earnest student, the man of truly religious heart and philosophic mind—these common questions reach to the roots of the Universe. *What* is this life we see manifested all about us, and of which we are so inseparably a part? *How* comes the Universe into being, and how does it persist while changing momentarily and in its every part? *Why* are we here, and to what distant goal is all this tending?

The *raison d'être* of every religion, every scientific system of thought, and every philosophy, is to provide satisfactory and conclusive answer to these abiding questions. Yet religions are born and die, albeit slowly; sciences outlive their fruitfulness and promises of hope, then vanish from the knowledge of mankind; philosophies arise and gain adherents, only to sink into oblivion.

In whatever direction human interest moves there are found traces of these husks of once living forms, in all stages of disintegration. Dead religions, dead sciences, dead philosophies. But still, they serve a purpose. Like skeletal remains, they direct attention to bygone efforts of our humanity. They also exert an influence—helpful or harmful—upon the minds drawn back to examine the dead forms, according as the basis which sustained them was true or false. If the influence is harmful, a vicious hold is laid upon the thoughts and imagination; the reason is confused, discernment beclouded. Only those pure of motive and strong of will may rise above the baleful influence. If the influence is helpful, the form becomes a veritable "magic mirror," revealing to those who look with clear vision, each forward step upon the pathway of human endeavor, likewise each misstep and every bypath—and, *much more.*

Magic revelation! But what is Magic? Its divine nature is unguessed in this day of crass materialism. Its definition, however expanded and elaborated, would nevertheless leave its true meaning untouched: words "cover up" rather than "disclose" its sacred and profound nature. Yet in Magic alone will be found the answer to these world-old questions.

Our best approach to a true apprehension of this little-known and much misunderstood term, is through an understanding of the real nature of Religion, Science and Philosophy. Religion is the essential Unity of all things—the Identity of all. Its true province

as a system or form of knowledge is to bind back all men to the One Source of all; to establish a basis for realization, in the individual Consciousness, of that *essential Unity*. Science is that knowledge which proves the impersonal nature of the Universe: the reign of Law in everything and in every circumstance. "Whatever is, is the result of Law." Its true place in the natural scheme is to provide the basis for *impersonal action*. Philosophy is the active aspect of these two, and the result thereof—the Wisdom flowing from Religion-Science "made practical." Its sphere embraces and includes every relation with our fellowmen, and toward the whole of life. Brotherhood "*in actu* and not merely in name"—this, in Reality, is Magic.

These, substantially, are the Three Fundamental Principles of Theosophy; amplified and enlarged, they are the *Secret Doctrine*. The book of that name contains "all that can be given out in this century."

Every Theosophical book and every article written by the Teachers—H. P. Blavatsky and Wm. Q. Judge—points to this Wisdom as inherent in the essential nature of every Being, and to the need for acquisition and use in every day life of that *Theosophia*, God-Knowledge. So truly is Theosophy a part of divine Magic through its universal, impersonal, altruistic, fundamental Principles that it is well-nigh impossible to define—*is* impossible of comprehension by those who merely "skim the externals" or seek their knowledge pre-digested.

Call it a Religious Science, a Scientific Religion, a Philosophy of Life, the Art of Living, the "rational explanation of things," Divine Wisdom; the Teachers have called it all this. How name it? The word Theosophy only serves to identify in this day and age the *Atma-Vidya* or Self-Knowledge of the ancients, the "constant and eternal doctrine."

Each may find for himself the answer to these questions in their deepest and fullest sense—self-evident and self-proving answers, once he begins to assimilate the "Fundamental Principles of the philosophy of Theosophy" by dissemination, which clarifies the understanding; and exemplification in practice, which incorporates them into the individual character. This twofold work carried forward simultaneously brings a "truer realization of the Self"; a "profounder conviction of Universal Brotherhood"; and the divine Magic of discriminating perception and altruistic action becomes a living factor in the individual life.

YOUTH-COMPANIONS' FORUM

IF all beings are One in essence, how do you account for our "immutable individuality" and our inescapable sense of separateness?

(*a*) The One Life permeates all, affording to each the same possibilities. The distinct individuality is developed according to the unfoldment of these possibilities. But there is not really any separateness; this erroneous idea is caused by a covering up of the real with externalities. We are blinded and led astray by thinking we are our instruments and losing sight of the real man.

"All nature exists for the soul's experience." Man evolves as he takes on form after form, setting up actions and receiving their consequent reactions. This process continues until he has raised those "lives" with which he has come in contact, through the vast period of evolution, to the highest level possible—something that each one must do for himself. During the long time of man's descent into matter he forgets the true purpose of his being and becomes so involved in his experiences that he is unable to think himself as anything but separate. And thus, only after a long period of progression does man realize his unity with other souls.

(*b*) The essence of which all beings are One is Spirit. But coexistent with Spirit is Matter: these two are but opposite poles of Eternal Life. Evolution proceeds through matter, the purpose being to raise up matter to conscious spiritual perception. Our "immutable individuality" is this spiritual perception. To gain it here we, Spiritual Beings, descend, so to speak, into matter. We use physical bodies made up of innumerable "lives" kept together by the power of the beings using them. When the being has accomplished all that is possible in this body he leaves it and the "lives" return to their various kingdoms plus the impressions they have received while being used. While we are in physical bodies we are not aware of our true nature, as we identify yourselves with them and think that each one using a body is separate. Hence, our sense of separateness is a delusion; but it need not be "inescapable." Theosophy teaches that the real man is *Atma, Buddhi, Manas,* spark of that Eternal Life which pervades everything everywhere. With this as a basis for thought and action the sense of separateness will gradually disappear and the unity of all become apparent.

It is said that Man, engrossed in matter becomes deluded. Please explain just what *is deluded?*

Whom do we mean when we say "Man"? Does "Man" become engrossed in matter? Does the Real Man become deluded? Fortunately, never completely. Divine Man is the Knower, hampered by the weakness of the lower nature but, however much he may be deluded, he is still the Power to learn and understand the nature of his delusions. The man enmeshed in desire is the lower self. Throughout the process of evolution Man is said to descend into matter and work through it till he arises victor, with the added experience gained. Our progress along the path is determined by the degree in which we are able to take the attitude of the higher. The sense of separateness must be overcome, to be replaced by union with the Self of all. Forms are but the gross instruments which we must learn to use, thus raising up the lives composing them.

Delusion, as a quality, inheres in the personal man. Let us see how he is deluded. To such a man the world appears in reverse: what is true seems to him false, the untrue appearing real. It remains for him to realize his true divine nature. This he may do only by constant effort to subdue his desires in order to reinstate the higher. The following quotation from the *Gita* describes this process beautifully:

"When he hath abandoned every desire that ariseth from the imagination and subdued with the mind the senses and organs which impel to action in every direction, being possessed of patience, he by degrees finds rest; and, having fixed his mind at rest in the true Self, he should think of nothing else."

If there is one Universal Law, how can it be broken? (So often it is said that all our troubles come from breaking the laws of life).

The Universal Law as implied in its very name, can never be broken. It is only our lack of knowledge that allows events to *appear* as going against the Law. In what sense, then, do we break it? The Law of the whole of life is harmony. When we disturb this harmony the law is that balance must be restored. Still remains the question, how is the harmony able to be disturbed? The law of Spirit is unity. When Spirit manifests, there is duality—Spirit and Matter. The law of matter is separative, its nature tending ever away from Spirit. Hence Law must also have two aspects: the spiritual and material. Man represents the struggle between the two. He is a spiritual being caught in a physical frame that is controlled by physical laws. Now, since Man is a free-willed being, he is able to choose whether

he will act according to the law of his higher, true Self, or separately and selfishly. It is this duality that constitutes the problem in man's evolution. The higher incarnates in the form of flesh both for its own benefit and for that of the lower "lives." When this spiritual being forgets his true nature and acts according to his lower desires, then all his so-called "troubles" come in. We really use the term "breaking the Law" in the same way as we say, "the sun rises and sets." Both are terms of convenience, rather than of accuracy.

If the sun is life-giver physically and spiritually to our earth as is stated in the teachings, why is it that some people avoid direct exposure to the sun's rays and others crave it?

Perhaps the first point we should establish is that there are more ways than one of deriving benefit from the sun. It is not necessary to be in its direct rays to obtain the healthful effects, for the sun sends us different kinds of energy and the life here absorbs that which it needs. There are some plants which turn from the sun and die when they are too fully exposed to it; other plants crave the strong sunlight and would wither in prolonged shade. So it is with human beings who have similarly different needs. Some may require the direct rays while the reflected light is enough for others. But what determines these differences? In the *Secret Doctrine,* Vol. I, p. 532, H. P. B. quotes Paracelsus in speaking of the beneficial qualities of sunlight. (The *"Spiritus Vitae"* means the Spirit of Life which emanates from the *"Spiritus Mundi,"* or the Spirit of the Universe. The *lingasharira* is our astral body). ". . . The *Spiritus Vitae* takes its origin from the *Spiritus Mundi.* Being an *emanation of the latter,* it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars (cosmic forces) upon the invisible body of man (his *vital lingasharira*) may be explained."

From this we may draw the conclusion that there may be a relationship between man and the planets which governs the way in which he best derives life-force from the sun. The reaction of the individual to the sun's rays is determined by the time of his birth, which marks his relation to heavenly bodies. This is in the essential make-up of the person and he draws from the sun that which he needs. But let us remember always that it is our past actions which have determined our present condition, and our relation to planetary and solar influences is all of our own making.

THE POWER OF TRUE CLAIRVOYANCE

CLAIRVOYANCE, and the powers which go with it, are objects of insatiable curiosity to the ignorant, subjects of intense search on the part of those who would profit by the prevalence of ignorance and the rarity of real occult power. But the genuine magician, who must be assumed to be in possession of this occult power, is at all times and among all peoples noted for reticence, not for volubility—for concealing, not for displaying, his superiority. It never occurs to us that this very fact is itself one of the many fruits of Wisdom or true magic, whether of the White or Dark branch of Occultism. If one's superior, perhaps almost irresistible, power in any direction is known or even suspected by those who have it not, a polarization is immediately induced, so that those upon whose minds it is intended to operate are thrown either into a state of paralysis, of concentrated opposition, or of abject surrender. However advisable or useful to the magician in his work upon the body or the senses of his pupil, or victim, as the case may be, this polarization defeats its own purpose if that purpose is to deal with the mind, so that the will and self-directed intelligence of the subject may be used by the magician to carry out his own intentions. Volition and reason being automatically thrown outside the "magic circle", naught remain but the magician and a rationalized animal in human form—not teacher and pupil, not even a Crusoe and his man Friday.

From this, the everyday clairvoyance which we call common-sense would enable any man disposed to use it to distinguish clearly (*a*) between the genuine and the pseudo-occultist; (*b*) between the White and the Black magician. The practice of this native clairvoyance would at once put out of business the priests of all religion, and, as well, the spurious "initiates" who, in the theosophical world, have practiced and continue to practice the magic of priest-craft. The same application of common-sense would enable us to distinguish white magic from black irrespective of the quotations from scripture which the practitioners of both have of necessity to employ, and irrespective of claims made by or on behalf of either branch of occultism or on behalf of the respective practitioners of magical sciences and arts.

If with every opportunity for contrast and comparison spread before us, we are unable to tell "black from white", what chance for us of genuine clairvoyance on the astral, psychical, and other intermediate zones of consciousness *where there are no contrasts*

or oppositional currents? Just as waking human consciousness is a world of unbalanced because opposing and contrasted forces, so these others are worlds of unbalanced because non-interferent forces. Each world or state of consciousness represents a "pair of opposites" in all senses. What is progress or the means of progress in the one is, in its opposite, retrogression or its means. Progress in any direction means retrogression in the opposite; re-formation at one pole means disintegration at the other. Thus each and every state of consciousness and world of matter is both an antenatal and a post-mortem state as well as a state of being for those whose consciousness is centred in it. This triple-faceted nature of life is not pondered, or even practically recognized, despite our theosophical studies, because we fail to make, each for himself, their common-sense applications.

So we go on, taking the form for the reality, the claim for the truth, the appearance presented as morally genuine—all the while well knowing, would we but consult our common-sense, that we have more often by far than not, been deceived by all three aspects, and so, despoiled of our faith, plundered of our possessions, farther than ever from true clairvoyance. All that we have learned is the infallible perception of an effect as infallibly bound to occur. But we have not only learned nothing as to the laws of the world of causation, we have suffered a distinct loss in the deepest and tenderest portion of our nature—our trust in Justice, in our fellows, in ourself. We may become sophisticated along this road of experience and experiment; never wise; and, moreover, in the rebound from being a victim, we are perilously close to the attitude of mind from which is recruited the many pupils of the Adepts of the Left-hand Path. Misfortunes of this kind, none of which had any need of being, are apt to be dolefully confessed by the victim as "my bad Karma", which is true enough as an effect, but on the plane of clairvoyance would be seen as "my bad discrimination".

The use of our common-sense in making application of these two great magical powers in the light (*a*) of the Three Objects of the Theosophical Movement; (*b*) of the Fundamental Principles of Theosophy, would put us all well on the highway of true clairvoyance and fit us to become accepted *Chelas* of the Masters of Wisdom from whom, through H. P. Blavatsky and Wm. Q. Judge, we have more than abundant teaching and example on what is called by us "self-development" of occult powers.

And perhaps it is well to note that the very expression, *self*-development shows, or should show, that the Masters Themselves

can no more than "point the way", as They Themselves have tried to impress on our minds in every lawful manner. They can "teach" —as They were taught; but we have to "learn", as They had—through "*self*-induced and *self*-devised efforts, "checked by our Karma", which is the Karma of human nature, that is, of the whole of Humanity, which is *one* as a Kingdom in nature. There is "personal Karma" only to the theosophically short-sighted or astigmatic. If either of these obstacles to true clairvoyance exists in us, it has to be overcome by us individually, *not* personally—for the "personality", about which we talk so much and think so little, is itself an effect and not a cause; the cause being the re-incarnating Ego, now enveloped in the psychical and astral mists which preclude his clear-seeing. We see only the obstacles, not how to overcome them. This defect in what should be as infallible clairvoyance on the plane of causes as all have on the plane of effects, is part and parcel of that "heavy Atlantean Karma" which this Fifth Race generated so long ago, and which we have yet to meet when the day of final settlement comes for our humanity as a whole. Individual Egos have it in their own power to meet this Karma face to face and dissipate it. That is what it means to be drawn within the dual focus of the Theosophical Movement. As to the rest of our fellows—"their time has not yet come" to shoulder as their own the collective Karma of the whole human family. The meaning, under the "Karmic eye", of "universal brotherhood" is just this: the Karma of mankind is the Karma of each Theosophist.

To be at heart a Theosophist is to have acknowledged before the high altar of one's inmost consciousness that he has failed for a million years to keep his own Word; has violated through many lifetimes on earth his pledge to his own Higher Self taken when first he entered the human form in obedience to his own spiritual vow of service. Had we done by *our* younger brothers on the three planes of lower nature as the Masters have done by us, Their younger brothers, a Golden Age would long since have been regnant in the kingdoms of nature we undertook to elevate another step on the stair of their evolution. Had we done our duty, as self-conscious psycho-spiritual beings, our clairvoyance would have remained as undimmed by space, time, and matter, as has been the case with the Masters; all nature, animate and inanimate, below our own level on the stair-way of Life Ever-lasting, would have become for us what it is for the Masters, Their faithful, loyal, willing and obedient servant and child-pupil.

The first step in true clairvoyance is the recognition of our own "sins of omission and commission" in the sight of *Atman,* the "One Witness of Karma"—not this ceaseless whining resistance to our "bad Karma", this underlying fault-finding with Eternal Justice as experienced by ourselves. The second step follows in natural (that is, spiritual) sequence from the first. We "own up to ourselves"; we renew our vow; and in the light of the new resolution which comes to us (*affect* of the Spiritual Will thus re-invoked) determine "to repair the mischiefs done so long ago", thus committing ourselves of our own clear-seeing to the life of service as distinguished from the life for self. We have had our first conscious communion in this incarnation with the Higher Self. For the time being, or long or short, "the six are slain and at the Master's feet are laid", and the true *Voice of the Silence* has been heard by us.

From this Witness within, this Warrior within, we go forth to resume our station on the vast field of battle called human life. The Voice of the Master is always in the world, for all worlds are worlds of life and being, filled with the voices of their several orders of inhabitants—voices to which we have hitherto listened with such concentration that we had become clairvoyant and clairaudient to them and their masters only. To give eye or ear to any one or any thing is to perform an occult act of our own, is to open the citadel of mind and heart to which the body and the senses are drawbridge and postern. As surely as when two liquids are brought into contact, an osmosis of natures sets in. We know that we have defiled bodies, defective senses, uncertain minds, wavering hearts. What has made them so? What has brought about the spiritual atavism, the mental and moral recidivism, which has reversed roles, so that these control us, the Master in chains to his servants?

We are all, as a race, terribly under the influence of the Dark side of nature without and nature within, so that merely to contemplate war without quarter polarizes our human, personal consciousness—the very instrument on which we have to depend—to the condition of paralysis, of concentrated rebellion, or of abject mediumship. We would like to get on "comfortably" with the opposing forces now wakened within us, to go on being part good and part bad, part selfish and part unselfish. We want "peace at any price"—not war to the death. Just as the priest wants a god, and the parishioner a priest, to whom to confess his sins and gain "absolution"—for a price that is "reasonable": so does the Theosophist hunger for a "Guru" and an "esoteric section" that will

gladly and acceptably undertake the like offices. Neither spiritual leader nor spiritual follower—to him who uses the clairvoyance of common-sense—evidences the inner vision awakened in one prepared, of his own will, to suffer and die that the Truth may live on in the world.

Those who prate of "brotherhood" while wedded to sectarianism; those who study the Second Object with the vain hope of doing what Masters have never been able to do—make true and false "comparative" friends—hold as a conception of the Third Object that miraculous powers are to be bought at a "lawful price", and traded on. If we are to gain the power of true clairvoyance and clairaudience, we shall have to "stop, look, listen" with other eyes and ears than the animal, the selfish, the predatory. Even as "the Highest see through the eyes of the lowest", so we shall have to look through the eyes, listen through the ears, of the Highest in ourself, in our fellows, in all nature; act for that and as that, "without personal interest"—understand and apply Theosophy to its Objects, as Masters understand and apply, and as Their Messengers have pointed the Way, the Truth, and the Life.

Doubt Not!

The doubt which you now feel as to success is morbid. Please destroy it. Better a false hope with no doubt, than much knowledge with doubts of your own chances. "He that doubteth is like the waves of the sea, driven by the wind and tossed." Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded and repelled in relation to oneself.

—*W. Q. J.*

STUDIES IN THE OCEAN OF THEOSOPHY

XXX

THERE is sight from which matter does not veil the play of elemental forces, energized and impelled by the thoughts of men. The *Master* is enabled to observe the portent of events, past and present, to calculate the lapse of time between established causes and their effects and, thus knowing the needs of humanity, can set forces in motion for its betterment. Albeit individual evolution proceeds by means of self-induced and self-devised efforts, at no stage may the help of those further advanced be dispensed with. Therefore, "along this road are the points when the small and large cycles of the Avatars bring out for man's benefit the great characters who mould the race from time to time."

The Avatars' wisdom is so profound as to include "knowledge of the very foundations of nature," "the ultimate divisions of time," and "what are the meaning and the times of the cycles." For these Timeless Ones, the great Sidereal year is the measure of duration in regard to earth, all lesser cycles being considered in relation to it, as well as the stupendous movements represented in the Zodiac, the mysterious sun and moon cycles mentioned in this chapter, and all our planetary cycles.

Earth's inhabitants are chiefly concerned with Earth's affairs, which evidently must all be included in the scheme of things. A universe would be incomplete with one atom lacking. Analogously, the knowledge of the Avatars could exclude nothing. Their Teaching leaves out no department of life; and this explains why arts, literature, sciences, artisanship, crafts, and industries reach great heights of perfection when the Wisdom-Religion is studied and applied by the people, declining when Truth is obscured.

Little is it realized what the repudiation of Theosophy involves of loss, even in physiological well-being. The Elder Brothers are the Great Physicians, as well as Teachers and Philosophers, placing in Man's hands the means for true self-ministration, physically as well as morally and mentally. Many of Their representatives in the past knew and taught of the subtle essences of trees and herbs and their relationship to the human body and its cyclic processes, as well as the connection of both with the motion of the planets. The persecutions and even murder of such Friends of the race besmirch the pages of history and cast darkening shadows upon the present in the diseases running rampant. In the Messengers of the Great

Lodge of Masters Altruism is incarnate; in Their Message lies a sick world's hope. Holding back "dark clouds of Karma," turning "seeming evils into powers for good," yet is the Master absolutely a Servant of Karma—a superlatively intelligent Servant, constantly aware of *what* to do, *when,* and *how.* And having gained all this knowledge by struggling as other men now do, in His compassion He points the Way He has trod.

Upon this spiral Path, the "course of evolution is divided into four *Yugas* for every race in its own time and way." These Yugas pertain to our Earth, its substance in the Golden Age being the finest and most plastic; in the Silver and Bronze successively more dense; while the Iron Age brings the densest matter and most concrete forms. Since material density increases until after the middle of the fourth Round, our last Golden Age must have been the least "golden," and the present Iron Age the hardest and blackest of all. But why must spirituality be thus cyclically sacrificed to intellect? For what else than the experience of regaining ascendency and acquiring more focussed Will and more responsive instrumentation? The next Krita Yuga will be a Golden Age of Wisdom, the purity of innocence transmuted into *knowledge* of purity.

The seven Races, although distinct, are not always separated, but commingle, especially at certain periods, each receiving from the common experience according to its degree of intelligence, each contributing something to the common fund. At present almost the entire known world is involved in *Kali Yuga.* This would seem to indicate a balance point for the planet, a "Time matured," when the whole population is meeting its unexpended Karma.

The length of Kali Yug is one-fourth that of Krita Yuga; but its motion, four times as rapid, represents the same expenditure of energy; hence the terrible speed and destruction. Yet quick reaction and rapid culmination render the Age as glorious in opportunity for good as it is sinister in its perils. To maintain spiritual orientation amidst today's confusion is to become beneficiary indeed. The nature of the period spells *transition;* "everything in philosophy, religion and society is changing." At the end of this cycle, each wayfarer will be either better or worse; no one can remain static. When precipitation is complete to the dregs and the lowest level reached, there is no other way to go than *up—out,* to await another Day of Evolution.

Because of its tests and preparations, Kali Yuga is also known as the *Foundation Age.* Over five thousand years of its special opportunity have passed, and while seed-thoughts held in latency from

many prior eras are being forced to fructify, Theosophy is at hand to help us thread our tortuous way through the maze, its doctrine of Cycles, especially, offering the clue to many a problem, even though it may not be fully "given out to a generation which elevates money above all thoughts and scoffs at the spiritual view of man and nature." Cycles pertain to *method*. So remembering that the government and evolution of this globe "proceed under *Manu* or *Man*," the applicational value is evident. Man creates and maintains his own worlds. As Thinker he can not escape doing so; for it is thought that produces all things. The only choice lies in quality and character of the creation. The invisible mental causes set up are returned by the Law of Cycles as visible effects. Hence, the worst possible slavery is that of a mind trammelled by false conceptions and thus forced to create falsely and suffer adverse effects.

The founding of this nation—obviously a part of the Theosophical Movement—was an attempt to prepare a place where thought might be free from "dogmatic religious prejudice and bigotry." The United States of America has therefore an important role in the Drama of Evolution, a sacred trust to keep. With freedom to think and choose as conscience dictates, the Race will move forward towards *conscious* participation in the natural governance of things; men will learn to be self-governed. Of such material the Cradle of the New Race must be fabricated. Those Friends of humanity who chose America for this purpose make no mistakes. They recognized the place and the time and well understood the method to be used. Our original constitutional documents were wisely framed and have direct bearing on the formation of a Nucleus of Universal Brotherhood.

Yet sadly enough the adverse influences of the Age threaten the Great Plan. The fires of patriotism burn low. All too often there seems willingness to risk our highest national ideals for the empty pleasures of the moment, to exchange true Liberty for its counterfeit of spurious freedom which resents and resists the normal restraints of law and order. Meanwhile, the chiefs of sacerdotalism wait, ready when the inevitable reactions set in, to gather the penitent sheep back into the fold of mental slavery. The highest privilege of a citizen of this country is to uphold at any personal cost its constitutional integrity. If the principles of government laid down in the beginning are loyally supported, sound and deep foundations will be laid for the future and the upward sweep of the Cycle will carry the people to rich reward.

Yet the New Order of the Ages shall be established, in any event.

The forces even of the very few imbued with its Principles and fired by the "Spirit of '76" are "sufficient," while of the opposition it can be stated that, though vast as the sands on the seashore, their numbers are "not sufficient."

The ideal of Human Perfection inheres in every man. Progress towards it is for all; always Cyclic Law avails to help starting anew in right direction. Cyclic law is the philosophy of *new beginnings,* literally. Its immediate value lies in the nearby and familiar. Minutes, hours, days, years, and groups of years cycle by, rich in lore for the searching eye and listening ear. The pondering of these leads, through correspondence, to consideration of wider circlings and deeper significances. The short, dark days before the winter solstice may remind one of death and of Pralaya; waxing light of lengthening days of birth and dawn of Manvantara; high-tide of summer should suggest accomplishment; the vernal and autumnal equinoxes tell of promise and fulfilment. Sun-spot cycles also have correspondences in human affairs. Ever night and day carry us back and forth between the two worlds of sleeping and waking, the mysteries of which we must sometime fathom and use. Observation of our national anniversaries has special value too. These or any of innumerable other cycles could help us to begin learning "what are the meaning and the times of the cycles."

Cyclic Law assists in the effort; by means of the cyclic return of impression habits are formed—good or bad, and also the breaking of habits. So it is that the habit of thoughtlessness can be overcome and replaced by the position of a *Manasic* being, governing his little universe consciously. What the individual can do, may be done by all men. Self-government, individually, nationally, racially, will lead to conscious God-hood, and the exercise of god-like powers in the government of that order innate in the vastest whole—the natural order observable under the microscope, through the telescope, by the naked eye or by means of any sense, on any plane of being, or by thought or by feeling. Its three aspects are Creation, Preservation, Destruction-Regeneration, the active expressions of Eternal, Ceaseless Motion—the throbbing pulse of Beinghood.

ON THE LOOKOUT

A "Century of Progress?"

The Chicago "Century of Progress" Exposition was an exceptional opportunity for the study of efficiency in advertising in all its phases, during its two seasons of existence, in one of which the lessons of the other were applied. Writers in the *Review of Reviews* have summed up these findings, which were summed up in turn by Chester Rowell in the Oakland, California, *Tribune,* as follows:

> And this is what they have learned:
>
> Nothing appeals which assumes any intelligence, knowledge, imagination or breadth of interests in the people. After three hundred years of American schools, and after two generations of the most spectacular expansion of even high school and college education ever known, the first thing you have to reckon with, if you want to interest the people, is their intellectual and educational limitations. . . .
>
> The people, these observers say, have no interest at all in things for their own sake, but only in themselves and what those things can do for them. They are interested in persons, rather than in things, and the only person each one is much interested in is himself. They all want entertainment but few of them want knowledge or have any basis from which to acquire it. And even the entertainment must have no subtlety and make no demands on the intellect. If it is a play or a story, it must begin at the beginning, implying nothing, and go on to the end, leaving nothing to be inferred. It must deal only in the simplest emotions and experiences, with no thought. If it stays within these limits, it may be inconsistent, crude, and inconclusive. Nobody will care. . . .
>
> This is the diagnosis of the American people made by experts who have had unusual opportunities to find out and who spent millions on their judgment. If they are wrong, they lose those millions; if they are right, they get many more millions back. It is the common judgment of those who, in business, in politics, in journalism and in religion deal most directly with the people.
>
> Perhaps they are right.
>
> But if they are—what of the Republic?

A Letter of Yesteryear

Few would now consider Lord Macaulay, of the first half of the 19th Century, a competent critic of modern political conditions. John D. Barry says of him:

> . . . he's undoubtedly a brilliant figure. Among modern historians and essayists he holds a great place. Nevertheless, with

all his gifts and with the rewards they brought him so abundantly, he could write the letter that makes so plain an exposure of his narrow vision, his selfishness, his unconscious hardness and cruelty. (San Francisco *News*).

But upon perusing the said letter—which was actually used as propaganda in the most panic-stricken political campaign ever staged in California—and coupling it with sundry and many events of recent interest, one begins to wonder whether that is all there is to it.

In substance:

Lord Macaulay didn't believe in democracy. He thought the supreme authority of a state ought not to be entrusted to the majority, the poorest and most ignorant part of society. "I have long been convinced," he wrote, "that institutions purely democratic must, sooner or later, destroy liberty or civilization or both."

He believed democracy would bring disaster. The poor would plunder the rich and civilization would perish or order and property would be saved by a strong military movement, with the loss of liberty.

The American government, he was convinced, would never be able to restrain a distressed and discontented majority! Always the majority would have the rich minority at its mercy.

His letter included a prophecy. In this country the time would come when a Caesar or a Napoleon would seize the reins of government with a strong hand or the republic would be plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the 5th. There would be this difference, however: The Huns and vandals that ravaged the Roman Empire appeared from outside. But our Huns and vandals would be engendered within our country by our own institutions.

Prophecy or Prejudice?

The steady breakdown of democracy now visible in America, correlating accurately with an appalling mental and energic degeneration in the people at large everywhere, shows clearly that so far from being a mere product of social prejudice and cruelty, Macaulay's prophecy embodied vision of a potent tendency; a tendency which sometimes seems of irresistible power. There are counteractive trends—but they come from the thin intellectual stratum, not from the people at large.

In certain respects Macaulay was far adrift; in his mind was undoubtedly the picture of the "lower orders" as inherently greedy, vicious, and undisciplined, and of the upper crust to which he himself belonged, as inherently noble, responsible, and worthy. If the latter was ever true of the British aristocracy, it was never true of

the class which, up to the cataclysm of 1929, sought to play a corresponding part in American society. Up to the Great War, the American commoner was, by and large, a hard-working, fairly level-headed, and quite thoughtful being. From the time of the war on, he has been worked upon and debauched through every art and device; nose-ringed by advertising, dragged toward the ideal of animal self-indulgence and of unmitigated laziness and irresponsibility. Upon his desires, thus artfully and artificially stimulated, was erected a whole economic system—in fact a whole social system—in the nature of a pyramid balanced upon an apex of unexcelled acuity.

He now lies amid the ruins of this; he who was once a man of moderate circumstances and modest hopes, then raised to extravagant hopes, now finds himself in the most miserable of circumstances and without hope; worse still, with the very fibre of character weakened if not lost. What wonder that he will plunder the rich to the limit of his bent and his vote!

Poetry of justice, indeed; but of a very cacophonic beat.

The Quality of the People

> Again there are persons who ask upon what this country boasts its claim to being civilized.
>
> The occasion was furnished a few days ago when some 50,000 persons crowded, jostled, and fought to attend the funeral of "Pretty Boy" Floyd.
>
> We have had the elaborate gangster funerals in which men in politics and other fields walked behind the hearse of a notorious gangster. That is a picture which happily seems to have disappeared from that to which residents of large cities had become accustomed.
>
> The Oklahoma disgrace was different. Here it was a curious public which came in from miles around. They stole the flowers off the coffin, threatened to engage in a free-for-all fight, and in other ways acted as a mob gone morbid and mad.
>
> Of course such actions are not civilized and obviously persons of the kind do not represent the country. There are enough of them, however, that when they assemble for a field day of sordid demonstration occasion is furnished for some sober questioning of the advances our society has made. (Oakland *Tribune*).

What may come when the present sweep of Roman debris—the dregs of the Fall which poisons us,—has drained away, none can say. Meanwhile one would despair, were it not for the fact, comprehensible only to Theosophical students, that there are *two* Americas, *two* ancient groupings with a thousand subdivisions each, re-

incarnated inextricably on the same soil. One of these represents a rising cycle, and one of them represents a falling cycle of the most sordid kind. Without understanding this schizophrenic phase of our national reincarnation, intelligent Americans must despair in ever greater numbers.

What Else?

Through the avenues of the Karmic kaleidoscope which is our immediate prospect, one may see the imminent possibilities of many a new experiment in Government, undertaken in our squirmings for a way out, and in our usual blind, religious faith in the miraculous power of "plans" and "systems" to wash our follies white as snow. If one must choose, what would be the least of the multifarious evils now before humanity in the form of "governments?"

There is a serious prospect that popular government may break down, as it has done nearly everywhere else, through sheer incapacity, until the people themselves become willing to surrender their suffrage to any strong hand that promises steadfastness of direction. And it is true that the best of all governments have been benevolent despotisms. But it is also true that the worst of all governments have been malevolent despotisms, and once the suffrage is relinquished there is no choosing. Unfortunately, the efficiency of a dictatorship can be had only through one of two ways: violent seizure, or voluntary surrender of the franchise. Violent seizure insures a violent rule, for well-balanced, humane, and wise men are not in the habit of engineering *coups d'etat,* or "putsches." And if the surrender is voluntary, then we have the situation that people, having demonstrated even to themselves their incapacity to choose wisely, then exercise the limit of their unwisdom upon the most important choice they can possibly make. And of that there is evidence enough everywhere.

A Saving Grace

Whatever may happen to specific areas, the country as a whole is yet far from falling into the hands of a Hitler; it is a saving grace that, however unwisely we may choose, nevertheless in America as yet no sustained power has been erected on a foundation of hate. Americans are temperamental but amiable; given to excesses in passion or excitement, but fundamentally tolerant. All this can

change, but not at once. What does seem most likely is that the exigencies of the future will set up political, social, and economic strains which will tend toward national disunity in fact if not in name.

In course of time we are to become "a new race and many new nations;" but whether this would be the best way of multiplying is another matter. For the present the only discernible road by which those fitted may be drawn into incarnation, seems to be through the continued growth of the Civil Service or "merit" system; an evident tendency at the present time. This in the end means a bureaucratic government; but that is an improvement over an autocratic one, and certainly forms the channel for as beneficent incarnations of rulership as the people deserve. Schools of government have already been formed, and more are on the way. Young Theosophists casting about for careers, may well take note of this. Whenever the *Tao Teh King* and kindred works become political text-books of the West, we may take heart indeed.

Forces in Nature

Light, heat, sound, cohesion, magnetism, electricity and gravity are varied aspects and manifestations of Life—they *are* Life—the synthesis and essence of them all. Forces are dual in their essential nature, being spiritual and material, invisible and visible in effect, as well as dual in their outward manifestations. Being capable of a dual use, constructive or destructive, beneficent or maleficent, good or evil, an understanding of these forces in nature, that are all in man, from a truly ethical and spiritual point of view is absolutely necessary to man if he is to be himself in any way a beneficent force in nature and survive as such.

> Light is Life . . . Both are electricity—the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling electric, bosom, spring *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. (*Isis Unveiled*, I, 258).

Lightning and Life

Lightning is a manifestation of electricity in nature, and electricity *is* Life. Investigations are being made of lightning, both as it naturally occurs and as "artificially" produced. The lightning from the clouds, the electricity from the earth and the lowly nitrogen-fixing bacteria in the soil were presented by Dr. George W. Crile as a trinity of elemental forces responsible for the origin and maintenance of life. (Lightning Held Creator of Life, New York *Times,* April 20, 1934). So far as Life itself is concerned, the case is just the reverse, Life being the source of these manifestations as cited above, however much its active display by these forces may play a part in the evolution of various forms and elements of life.

Dr. Crile relegated to a secondary position the role played by the sun and its radiation in life's processes. The truth is that, as the *Secret Doctrine* teaches, the sun plays a primary part in life's processes, being the very origin of the Life Essence. "Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart . . . during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does." (*S. D.* I, 541).

Physicists found that "Thunderbolt Rays" are constantly "Spraying" the earth, loosed at a lightning flash and spread thousands of miles. (*Times,* April 28, 1934). The phenomenon of lightning with the resulting "rays," ozone, etc., are known to be purifying to the atmosphere and wonderfully nourishing to vegetation, the "lives" and man.

Dual Nature of Lightning

> Photographic proof of the duality of the lightning's flash has been obtained in this country. . . .
>
> Photographs of lightning-flashes . . . showed that each lightning stroke is preceded by a thin thread of electricity which seeks its way downward from the cloud to the ground, at a velocity ranging from fourteen to eighteen feet a microsecond (millionth of a second). It is followed immediately by a massive bolt moving upward from the earth to the cloud, in exactly the same path as that blazed by the leader, but traveling eight or ten times as fast—seventy to 180 feet a microsecond. (*The Literary Digest,* July 14, 1934).

The dual nature of lightning as described—the leader or feeler and the bolt—corresponds to every other active process in nature. The growth of a crystal or of vegetatoin follows the initial direction taken by the unfolding nucleus or the seed along the lines of force or the sprout on the pattern already traced for it in that same electric and magnetic substance called astral light and astral model. The movements of insects are guided from within according to perception through feelers and senses very little understood; the animal moves according to perception through feeling, sight, smell, hearing, and physic or instinctual perceptions. Man's action is performed with a thought at its root, either at the time of performance or as leading to it. The same duality of thought and action, cause and effect is repeated and reflected in countless ways in visible manifestations as well.

Whence Spring These Phenomena?

An editorial entitled "New Lightning Lore" in the New York *Times* for July 11, 1934, makes some interesting comments on these re-discoveries:

> Merely by leaving a camera open during a thunder-storm more wonders about lightning were discovered than artists and theorists thought they had seen for thousands of years. . . . Yet all this scientific aid gives us no more than a new impression of lightning. The camera was like Polonius. "Very like a whale," he said. "Very like a tree," said the open lens, exhibiting a stroke of lightning as a sinuous, delicately branched growth that flourished and died in the vivid fraction of a second. Did the tree grow from the cloud to the earth or from the earth to the cloud?

Truth is that lightning and tree are both a product of cosmic laws and substance evolved during the lapse of aeons and ages. Both spring from and proceed according to their prototypal designs ever being evolved in astral substance, electric and magnetic in essence, and according to the impression and impulsion given them by living beings of all grades and degrees of intelligence from the lowest to the highest and most divine. This is neither artistry nor theory, but fact in nature. Real knowledge does not come from all the instruments of science, however much these may contribute evidence in abundance. Just as a Steinmetz could tell more about a lightning flash with his naked eye and mathematical intelligence and genius, as he often liked to do, than all the instruments in the world, so one who has become a Seer can tell more by his

naked spiritual eye and understanding than the ordinary man of science. It is the divine Wisdom of Seers, or Theosophy, that falls like lightning on, and quickens the intellects of those who fight the devils of ignorance and superstition.

Intelligence in Manifestations

The same editorial gives a very graphic description of the observations made of lightning:

> The pictures reveal a lithe fang shooting down from the cloud for 200 feet in the ten-thousandth part of a second, followed by a second still further down, and a third, until at last the ground is reached in successive darts. A "leader" this fang is called. Often it is branched. It is not the stroke itself but the pioneer that prepares the path by clearing away resistance. Then follows the real stroke in the opposite direction—the gigantic flash that we see, an electric flame that leaps from earth to sky. Over and over again the process is repeated until at last the tenseness between cloud and earth is relieved.

In a previous issue of the *Times* (August 7, 1932) appeared an almost full page article entitled "Lightning's Riddles Science Has Solved." It was full of riddles *un*solved by "science," for although it was well said, "The lightning flash that we see is accompanied by light that we cannot see," the various descriptions of lightning phenomena were followed by the admission: "The phenomena are still the puzzles that they were in Franklin's time." Regarding "ball lightning" C G. Simpson, director of the British Meteorological Office, is said to have remarked, "after carefully studying the literature on the subject, I cannot see even the beginning of an explanation." And after citing Arago as full of tales, and relating some of them about ball lightning's puzzling manifestations, the writer of the article adds:

> To make an end of the ball-lightning mystery, if possible, Dr. William J. Humphreys of the United States Weather Bureau last year published an appeal through the newspapers for eyewitness accounts. He obtained evidence which showed that ball-lightning is real and which bore out the remarkable tales that Arago collected.

All these phenomenal manifestations of *intelligence* in nature have been noted by H. P. Blavatsky, and the fundamental principles underlying all of them have been given, together with either clear explanations or hints to work on—not for man's glorification and power over nature and his fellow beings, but for his deeper

appreciation of natural law and man's part and true purpose and responsibility in the universe of which he is an integral part.

Human Thunder Storms

Certainly the many revolts, uprisings and revolutions that constitute human thunderstorms the world around, be they capital and labor strikes, political terrorisms or any other, are the outcome of human selfishness, ignorance and despotism in one form or another. While there may be in them something of a cleansing process, they are certainly destructive to those who rouse and participate in them. Only the steady mind and heart that comes from a broad philosophical foundation, that does not go to extremes, that feels and knows its own kinship with all life, and labors constantly in its service can maintain equanimity as a force for good through all the storms of human affairs. When men shall some day realize their own true nature as one with great nature, they will act accordingly.

Nature of Sound

The dual nature of sound has been recognized to this extent: not only is there sound and the echo or reverberation in nature, but also sound that is not heard with the ear, be it called waves in ether or any other, as well as that which is heard as audible sound. Enormous variation in the speed of sound transmission, as for lightning and others, is now being recognized in the study of meteor phenomena. "Meteors Raise New Questions as Studies Progress," observes the *Literary Digest,* July 14, 1934, saying:

> Can sound, under some circumstances, travel as fast as light? If it cannot, how may scientists account for the experience reported by many observers of meteors that a swishing or whistling sound reached them while the fire-ball still was in the air, tho a hundred miles or more away? . . .
>
> H. H. Nininger, secretary of the Society for Research on Meteorites, reported recently in *Popular Astronomy* that reliable witnesses, under circumstances where there could be little likelihood of error, had reported the swishing sound of meteors several seconds or minutes before the main sound, which usually is a rumble, like thunder, reached them. Sometimes it was the accompanying sound that called their attention to the fire-ball.

There are many mysteries of sound yet awaiting "science," not the least of which is the great mytery of spiritual sound, the voice of spiritual nature, the voice of the silence.

Light and Life

The almost countless experiments and investigations with light, radiations of every possible description cosmic and terrestrial, with lightning between, serve to demonstrate that light and life are not simply related but are fundamentally identical, whatever their phenomenal and particular manifestations. From Cosmic Rays thought to herald the creation of new worlds by Millikan, to the "Suns" in man's body pictured by Dr. Crile, or the secret of life held locked in light, these are all partial investigations and understandings of the great universal propositions regarding Light and Life as taught in the Secret Doctrine of Theosophy—secret only as nature is secret to the one who does not yet understand it.

The "Luminous Woman" Again

The famous case of a woman who now and then exhibits a light seemingly emanating from her breast, previously mentioned herein, has been again confirmed. Prof. Fabio Vitali, Chairman of a committee of doctors sitting on the case in the hospital at Venice, Italy, reports that

> at 10:35 o'clock at night, without any sound, there suddenly appeared a glow of bluish-white light which appeared to come from the patient's chest and lit up her neck and face in such way as to show up her features. (*Chronicle,* San Francisco).

As in the case of the mysterious rays discovered by Dr. Cazzamali, the scientific periodicals remain discreetly silent. At least, however, they have not yet found it necessary to deny the existence of the lady, of the Committee, or of Prof. Vitali, as some of them did of Cazzamali. But it still seems to be orthodox science to ignore a new happening so long as some quasi-conventional explanation cannot be found for it. If the explanation is too long in coming, the witnesses will die off and the records be lost, and no attention need be paid to the matter.

It happens, however, that the whole of a world unknown to science is tied up in this matter; and no explanation ever *will* be forthcoming until something is understood of the phenomena of abnormal and intersecting "astral" and Pranic currents. The same phenomenon, generalized over the body, is behind the many legends of "transfigurations." It is not confined to mediums, hysterics, and ecstatics. Not so many years ago there were in the flesh, in the Theosophical Movement, two rather important personages, one of whom had sufficient control over the recondite phenomena of Nature to exhibit this power at will; and the other—was of sufficient importance to be permitted to see it done.